

A just weight  
and balance

are the  
LORD'S:

Thus saith the Lord...

- The name "Joel"  
means  
"Jehovah is God",

- The name appears frequently, with at least a dozen men sharing the name in the O.T.

He is  
not mentioned  
outside the books of  
Joel and Acts  
(**Acts 2:16**)

- Joel was one of these prophets called to minister to a people who refused to repent.
  - His prophecies have a common theme with those of:
    - Hosea
    - Isaiah,
    - Jonah,
    - Amos,
  - repent or face destruction.

- Joel's prophecy was occasioned by a disaster that had struck the land.

- Literally a locust plague.

Some suggest that the locusts were symbolical of an army that had invaded

I take the description of the plague as literal

- ***The word of Jehovah  
that came to Joel  
the son of Pethuel***  
(Joel 1:1)

- **Joel** unequivocally claims  
his message to have been  
**revealed from Jehovah.**

- **Hosea** made the same claim.  
(**Hosea 1:1**)

- Joel sees the locust plague as a warning from God that the calamity was heralding "*the day of the Lord*" which was coming.  
(**Joel 1:15**)

- That if the people did not repent, this "*day*" would bring even more destruction.

So Joel's message is  
***"Seek the Lord through repentance!"***  
(**1:1-2:27**)

- This locust plague, coupled with the drought, brought such devastation to the land of Judah that **the most ancient of men could not remember any time to equal it for its terribleness.**



- Joel's record of this calamity has served hundreds of generations of God-fearing people for over 2500 years,  
as a warning.

- ***Tell ye your  
children of it, and let  
your children tell  
their children, and  
their children  
another generation..***

**(Joel 1:3)**

- This same principle,  
is just as  
valid today  
as it was then.

- Romans 15:4

**For whatsoever things  
were written before  
were written  
for our learning,...**

• But such judgments could be averted.

• Jeremiah 18:7

*At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;*

• 18:8 *If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*

Such happened with the  
city of Nineveh  
(Jonah 3:1-10)

- Joel often drew upon natural imagery:
- the sun and the moon,
- the grass and the locusts.

- The influence of Joel's work
- Peter quotes his prophecy about the outpouring of the Holy Spirit.
- John, in his Book of the Revelation, makes use of his image of the locusts.

- The book focuses its prophetic judgment on the southern kingdom

## Judah

- With frequent references to Zion and the temple worship (Joel 1:13–14; 2:23, 32; 3:16, 21).<sup>15</sup>

- The Lord's promise  
if there is  
repentance  
(**Joel 2:18-20**)

*Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and you shall be satisfied therewith: and I will no more make you a reproach among the heathen:*

- He will remove the "army" (locusts) from the north  
(**Joel 2:20**)



- **Joel 2:23**

People of Zion,  
be glad and find joy  
in the LORD your God. ...  
He has sent the autumn rain  
and the spring rain as before.

- **2:24** The threshing floors  
will be filled with grain.  
The vats will overflow with  
new wine and olive oil.

- This passage implies  
the people repented,  
and the Lord was keeping His promise!

LESSONS FROM THE BOOK OF JOEL

**Natural calamities**

can serve to turn men  
back to God

God certainly used them  
to reach out to

**His people in the O.T.**

**(Amos 4:6-12)**

- We cannot know if a particular meteorological event is a sign of God's anger.
- As there is no living prophet to tell us what God is doing,
  - Any specific event today would be just speculation.
  - We can only know what God decides to reveal to us.

- But I do know that God is in control of the weather.
- He can, and has expressed His anger in the natural disasters of our world.
- John alludes to this in **Revelation Letter**.

- **The question**  
we need to answer  
**is not if**  
God is speaking  
(in a natural disaster),
  - **But if He was,**  
would I respond?
  - This is the question  
that Joel's prophecy  
poses for us?
  - How will we respond  
to God's call to repent?

- **But not all calamities**  
come from God;  
**some came from Satan**  
(**Job 1:6-19**)

Whether calamities come  
from God, Satan,  
or are purely coincidental,  
**they should be times of reflection**  
concerning life  
and our relationship to God.  
(**Job 1:20-22**)

# The nature of true repentance

- **Joel 2:12**

***Therefore also now, saith the LORD, turn even to me with***

- ***all your heart,***
- ***and with fasting,***
- ***and with weeping,***
- ***and with mourning:***

The nature of true repentance

- **And rend your heart,**
- **and not your garments,**
- **and turn unto the LORD your God:**
  - **for he is gracious and merciful,**
  - **slow to anger,**
- **and of great kindness,...**

**(Joel 2:13)**



## Who knows?

*He may reconsider and change his plan and leave a blessing for you. Then you could give grain offerings and wine offerings to the LORD your God.*

**(Joel 2:14)**

*Blow the trumpet in Zion,*  
*sanctify a fast,*  
*call a solemn assembly:*

**(Joel 2:15)**

- Gather the people,
- sanctify the congregation,
  - assemble the elders,
  - gather the children, and those that suck the breasts:
- let the bridegroom go forth of his chamber, and the bride out of her closet.

**(Joel 2:16)**

• *Let the priests,  
the ministers of the LORD,  
• weep between the porch and the  
altar, and let them say,  
• Spare thy people, O LORD, and  
give not thine heritage to  
reproach, that the heathen should  
rule over them: wherefore should  
they say among the people,  
Where is their God?*

**(Joel 2:17)**

- "*The Day of the Lord*"  
can be averted...

- This phrase often refers to  
God's judgment upon a nation

- Such judgments were many, and often described in terms indicative of the final  
judgment at the end of time.

- An example being the  
judgment of Babylon,  
Isaiah 13:1-13

- And when we compare it appears to have been averted in Joel's day!

(Joel 1:11; 2:1, 11 with 2:13-14, 18-23)

Of course,  
this does not pertain  
to the “**day of the Lord**”  
at the end of time,  
but to the “preliminary” judgments  
that God often brings upon a nation

- The book of Joel's importance to the canon of Scripture stems from its being the first to develop an oft-mentioned biblical idea: *the day of the Lord.*

- **Obadiah**

also mentions  
the terrifying event.

(**Obadiah 1:15**),

Joel's book gives some of the  
most striking and specific  
details in all of Scripture  
about the

“**day of the Lord**”

- Days cloaked  
in darkness
- armies that conquer  
like consuming fire,
- and the moon  
turning to blood.



One thing we must remember when reading the Bible or any book written thousands of years ago, is that there were accepted ways of writing and communicating, literary styles, with which we are no longer familiar.

One of these styles  
is the apocalypse,  
which, contrary to popular  
modern interpretation,  
does not mean  
"end of the world",  
but  
"to unveil".

- The book of the **Revelation** is actually the book of the **Apocalypse**,

It is the world's perception with **doom, gloom, end of the world** that has caused the word to take on **it's modern meaning.**

What it really means, however, is **an unveiling of something hidden.**

Apocalyptic literature, uses  
**symbols**  
and  
**obscure metaphors**  
to present ideas and  
predictions that might not,  
**in any literal sense,**  
resemble the metaphor  
or symbol.

While not in any way  
exclusive to Christianity  
or Judaism,  
the literary style of the  
apocalypse is one we find  
used numerous times  
throughout  
Old and New Testaments.

- Celestial imagery, of the sun, moon and stars, is used often by the biblical writers to represent:
  - kingdoms & nations,
  - kings & queens, etc.

Take for instance  
the case of  
Joseph  
and his dream of the  
sun, moon, stars  
bowing down  
to him:

- The vision of Joseph  
Represents his  
**father, mother and brothers**  
bowing reverently before him  
in his later royal position.

- And was a  
general statement about  
**nations & people**  
bowing before him,  
due his royal position.



Even more clear than that are  
Isaiah's words in Isaiah 34:

**1 Come near, you nations, and listen;  
pay attention, you peoples!  
Let the earth hear, and all that is in it,  
the world, and all that comes out of it!**

**2 The Lord is angry with all nations;  
his wrath is on all their armies.  
He will totally destroy them,  
he will give them over to slaughter.**

- **3 Their slain  
will be thrown out,  
their dead bodies  
will stink;**
- **the mountains  
will be soaked  
with their blood.**  
**(Isaiah 34:1-5)**

- **4 All the stars in the sky  
will be dissolved**
- **and the heavens rolled up  
like a scroll;**
- **all the starry host will fall  
like withered leaves  
from the vine,  
like shriveled figs  
from the fig tree.**  
**(Isaiah 34:1-5)**

- The prophet's understanding of God judging nations is likened unto the "starry hosts" falling.

In Isaiah's apocalyptic words  
in chapter 34,

we see that the imagery of  
“stars falling from the sky”

and dissolving, and of the

“heavens rolling up  
like a scroll”,

do not represent  
literal events.

This same combination of heavenly imagery, with the inclusion of a "blood moon", can be found in Revelation 6:12, which is clearly drawing from Isaiah 34 for inspiration:

But are figurative for the  
rise and fall of nations.

In Isaiah 34,  
it is specifically  
Edom  
that is being spoken of.

John's Revelation,  
takes these very words  
from Isaiah 34 and adds to  
them the predictions from  
Joel of  
moons turning to blood  
and  
suns going black.



Since these images  
found in Joel  
are coupled with  
images from Isaiah  
that are said to  
represent nations,  
therefore, the images  
used in Joel  
are meant to represent nations  
and kingdoms as well.

Celestial imagery refers to monarchs and kingdoms.

When a star falls,  
the sun turns dark  
or the moon turns to blood,  
we are symbolically reading  
of the fall of  
one of these  
monarchs or kingdoms.

Take for instance  
Isaiah 14:12,  
where we have the  
king of Babylon  
{NOT\* Satan}-  
referred to as Lucifer,  
the Morning Star,  
or, the planet Venus,  
as having  
"fallen from heaven"  
when his destruction is prophesied.

He was a literal,  
human king.  
but when his demise  
was predicted  
he became  
a fallen star.

This imagery is employed in  
various other places in  
scripture as well.

In Hebrews 12,  
the writer speaks of God  
"shaking the heavens",  
he is referring to the  
use of "heavens"  
as a metaphor  
for an empire:

- “*The earth shall quake  
before them;*
  - *the heavens shall tremble:*
    - *the sun and the moon  
shall be dark,*
      - *and the stars shall  
withdraw their shining:”*
- (Joel 2:10)**

- (**Joel 2:10**)

A reference to  
the approaching

**destruction of Jerusalem.**

- Of which our Lord spoke of  
**in Matthew 24.**

using similar imagery.

In Isaiah 24:21, we read that,  
“*the LORD will punish  
the powers  
in the heavens above*”.

A reference to the the  
religious and political  
system of the Jews,  
which shall be destroyed.”



- So rest assured:
  - **Red moons,**
  - **Black suns**
  - **Falling stars**

**are not predictions**  
**of literal events,**

**They are apocalyptic images**  
describing the  
**rise** and **fall**  
of kingdoms.

- Rooted in such vibrant imagery a time of ultimate judgment, still lingers future for us today making clear the seriousness of

God's judgment on sin.

(2 Thessalonians 2:2; 2 Peter 3:10),

- Using what was at that time the well-known locust plague in Judah, **Joel capitalized on a recent tragedy** to dispense the Lord's message of judgment and the hope of repentance.

- In referring to the terrible locust plague, Joel was able to speak into the lives of his listeners and imprint the message of judgment into their minds, like a brand sears the flesh of an animal.

- **Visions of the future,** such as the kind we find in **Joel**, seem remote from our day-to-day existence.

- However, their vivid **pictures of destruction**

served to awaken

the people of Judah

**from their spiritual stupor.**<sup>65</sup>

- **False** doctrine forced from Joel's writings.
- **Mormon doctrine declares:**  
On the night he visited Joseph Smith, **Moroni** quoted from **Joel** and said that the **prophecies** would shortly be fulfilled.  
(Joseph Smith—History 1:41.)

- Another **false** doctrine forced from Joel's writings.
- Joel is also a major source of information by many **misinformed preachers** on the supposed battle of **Armageddon**.

- Another false doctrine forced from Joel's writings.

- When the

- Spirit

- is poured out,

- men will know the will of God immediately

- Without study.



- **Acts 2:37**

***Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?***

- If the Spirit gave instruction why did the people ask **“What shall we do?”**

The “**day of the Lord**”  
is coming!  
A terrible day for the wicked.  
(**Joel 3:14-16**)

But for God's people  
there is **shelter** and **strength**  
both then and now.  
(**Joel 3:16**)

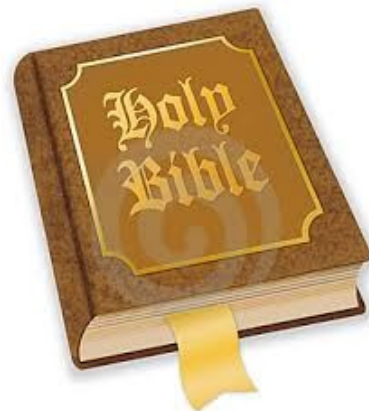
In the Messianic age  
God intended  
**to bless all**  
who would answer His call  
in Christ Jesus with  
**“every spiritual blessing  
in the heavenly places.”**  
**(Ephesians 1:3)**

- Joel does remind us of a number of important points.
- God is at work in the world,
- There are consequences to human behavior,
- Lament and repentance are appropriate responses to disaster,
- And hope is always the last word.

**The doors of the church  
are open.**

**The Spirit and the Bride  
Say  
“Come”.**

**Revelation 22:17**



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